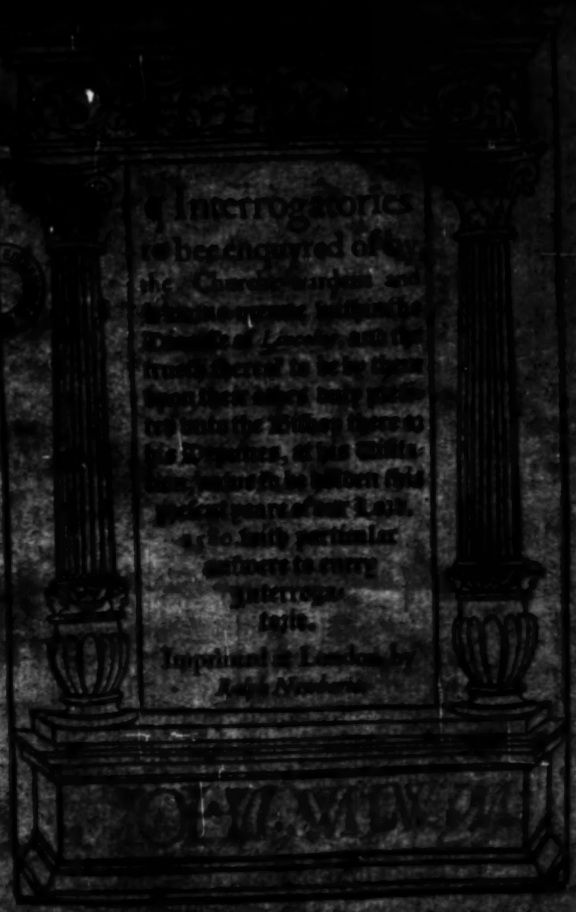
Interrogatories
to be enquired of
Appellant at Lancaster by
Ralph Newton

Interrogatories to be enquired vpon within the Dioces of Lincolne, in the Visitation of the Bysshoppe, there to bee holden thys yeare of oure Lorde. 1580.

Whether the Iniunctions giuen in my laſt viſitation haue bin diligently obſerued, or no: that is: Firſt, whether the Churchwardens of your Pariſhe or Chappel haue ſuffred any to ſerue as their Curate, excepte ſuch, as vpon commendation of the Archdeacon, in whoſe iuriſdiction the ſaide Churche or Chappell is knowne to be, or elſe vpon mine owne triall, haue bin allowed by me the ſayde Bisshoppe, and can ſhewe my hande for their warrant.

2 Whether your Churchwardens haue ſuffered any man to miniſter the Sacraments, or do any other office of a Miniſter in your Church or Chappell, which is not your Parſon, Vicar, or ordinarie Curate, or which is not by ſufficient authoritie habled and licenced thereunto: or whether anye at all with you miniſter not the ſame, according to the lawes and publique order of thys realme.

3 Whether that your Parſon, or Vicar, being reſident vpon his Parſonage or Vicarage, haue once at the leaſte euerie quarter, miniſtred the holy Communion in his own perſon, within the pariſhe Churche, whereof he is Parſon or Vicar, vſing in the ſame miniſtration, the perfite forme and rytes preſcribed by the lawes of this realme without anye manner of mutilation or alteration.

4 Whether that your Parſon, Vicar, or Curate, at euery Synode, and Viſitation holden by the ſeuerall Archdeacon of whoſe Archdeaconrie he is, haue vnto him that Archdeacon, or hath yerely, his Commiſſaries (in places exempt

from the Archdeacons iurisdiction) exhibited a true Certificate in writing, vnder the handes of your Churchwardens, truly testifying, what he hathe done for performaunce of the matter in the laste saide Interrogatorie contayned, and accordyng to the forme prescribed by the Lawes of this Realme in suche behalfe.

5 Whether your Parson, Vicar, or Curate, haue at euery of the saide Synodes and Visitations, or in places exempte from the Archedeacons iurisdiction, to the Commissarie halfe yearely, made a true Certificate, howe many sermons haue bin made in their Church or Chappel, and by whome, and when they were preached.

6 Whether the Parson, Vicar, or Curate, haue suffered any to preache and expounde the holy Scriptures in youre Church or Chappell, but such as be lawfully licenced therevnto vnder the hād & seale of me your Bishop, and shal then shewe the same, to your Parson, Vicar or Curate, vnlesse it be such Preachers, as your Parson, Vicar, or Curate doth certainelie knowe, to be authorized and licenced therevnto by me.

7 Whether the Quarters Sermons appointed by the Quenes Maiesties Iniunctions, haue bin made vpon those dayes, specially wherein the holy Communion hath bene ministred (if it might so conueniently be:) and whether the saide Sermons haue bin in some part directed to the setting forth of that action. And that, both, may the more easily concurre: whether warning haue bene thereof giuen publikely in the Churche by the Minister thereof, the Sondaye before the preaching of euery such Sermon.

8 Whether youre Minister and Churchwardens, haue within one fortnight after the publication of my laste saide Iniunctions, appointed and proportioned for euerye Sondaye a certain number of housholders, to send in their course, so many of their families as are not alreadie knowne to the Minister, to haue a good vnderstanding in the Catechisme, lately set out with certain additiōs, made by M. Alexander

dwell Deane of Paules, to be in the Church one houre be-
re Euening prayer, publikely therein to be taught and ex-
plained. And whether this order and course hath bin by the
sayde Minister published in the saide Church, before the first
of August following the publication of my foresayde Iniun-
ctions. And whether the said Ministers haue to their Arch-
deacons in euerie of their Synodes and Visitations, and in
places exempt to the said Commissaries, yearelye exhibited
testimoniall vnder the handes of their Churchwardens,
of their attendaunce in this sorte euerye Sondaye, and also
true Certificate subscribed with his owne hande, of suche
houholders as haue in their course failed to sende their fa-
milies, as is aforesaide.

9 Whether that your Parson, Vicar, or Curate haue ad-
mitted any to the holy Communion, since the time of publi-
cation of the course and proportion aforesaide, whiche haue
not bene before publikely examined, and instructed in the
saide Catechisme, or haue admitted anye to aunswere as
Godfathers and Godmothers, at the christning of any child,
except they haue before receiued the holy Communion, and
can wel answere suche matter, as is contayned in the saide
Catechisme, being required therto.

10 Whether for the auoiding of inconuenience, whiche
sometimes groweth by licences to marry without the bans
asking (which notwithstanding are oftentimes reasonably
graunted) any minister hath bin suffered to marry any per-
son or persons by suche licence, but in the Churche or Chap-
pell, where he is Parson, Vicar, or ordinarie Curate: and
whether at any other time than is vsuall, for publique and
common prayer: except he hath firste shewed his licence
to the Churchwardens of the saide Churche or Chappell:
and either by his owne knowledge, or by the knowledge of
the sayde Churchwardens, hath bin assured, that the parties
shalbe married, haue thereto had the assent of their parentes
or other gouernors.

11 Whether any woman deliuered of any childe begot-
ten

[illegible] communication, hath bin admitted to the [illegible] gi[illegible]
in your Church, before she had publikely reconciled hirself
in suche order and forme, as by the Archdeacon of the pla[illegible]
or other officer to me the sayde Bythoppe, hathe bene to
prescribed.

12 Whether your Parson, Vicar or Curate, or other
nister in your Church or Chappell, haue admitted to the
reyuing of the holy Communion, any open and notorio
fornicatour, adulterer, or euil liuer, by whom the congre
tion is offended, without due penaunce firste done to the
tisfaction of the congregation, or also any malicious per
that is notoriously knowen to be out of Charity, or that h
done any open wrong to his neighbor in word or deed, wi
out due reconciliation firste made to the partie that is wro
ged.

13 Whether the forme of Commination agaynste s
ners, with certaine prayers following the same, set forth
the latter end of the Booke of Common Prayer, to be v
at dyuers times in the yeare, haue bene by youre Minis
plainely and distinctly read in youre Churche or Chappe
vnto the people, betweene the Letanie and the commenc
tion or ministration of the holy Communion, three times
the yeare, that is to saye, for orders sake, yearely vpon
of the three Sondayes nexte before Easter, for the firste tim
vpon one of the two Sondayes next before the feaste of P
tecoste, for the seconde time: and for the thirde time vpon
of the two Sondayes next before the feast of the byrth of o
Lorde: ouer and besides the accustomed reading thereof, h
on the firste day of Lent.

14 Whether, to put your Churchwardens and Swo
men the better in remembraunce of their duety in obseru
and noting such as offend in not comming to diuine seruic
your Minister, or Reader, haue openly euery Sonday, a
he hath read the seconde lesson, at Morning and Euen
Prayer, monished and warned the Churchwardens a
Swornemen to looke to their charge in this behalfe, and
obser

obserue, who contrarie to the sayde Statute, offende in absenting themselues negligently or wilfully, from their Parishe Churche or Chappell, or vnreuerently (as is aforesaid) vse themselues in the tyme of diuine seruice.

15 Whether within one fortnight after my laste Visitation ended, euery Minister vpon some Sondaye or Holiday haue openly read my sayde late Iniunctions and Interrogatories, that the whole parishe mighte knowe and vnderstande, to what things as well the Ministers, as themselues, were bounde by those orders, and accordingly, from time to time, haue made complaint to the Ordinarie of such, eyther Minister or Parishioner, as haue offended in the premisses.

16 Whether Common prayer be sung or sayde by your Parson, Vicare, or Curate, in youre seuerall Churches or Chappells, distinctly and reuerently, and in suche order, as it is set forth by the lawes of this Realme, without anye alteration, and at due and conuenient houres. And whether youre Minister so turne himselfe, and stande in suche place of your Churche or Chauncell, as the people may best heare the same. And, whether vpon Wednesdayes and Fridayes, not beyng Holidayes, the Letanie and other Prayers, appointed for the daye, be sayde accordingly.

17 Whether you haue in youre Parishe Churches and Chappels, all things necessarie for Common Prayer, and administration of the Sacramentes, specially the Booke of Common Prayer, with the newe Kalendar, a Psalter, the Englishe Bible in the largest volume, the two Tomes of Homilies, the Paraphrases of Erasmus translated into Englishe, the Table of the tenne Commaundements, a conuenient Pulpit well placed, a comelie and decent Table standing on a frame for the holy Communion, with a faire linnen cloth to laye vpon the same, and some couering of silke, Bucheram, or other suche like, for the cleane keeping thereof, a fayre and comely communion Cup of Siluer, and a couer of Syluer for the same, whyche may serue also for the

ministration of the Communion bread, a decent large Surplesse with sleeues, a sure Coffer with two locks and kayes, for the keeping of the Regester Booke, and a strong Chest or Bore for the Almes of the poore, with three lockes and kayes to the same, and all other things necessary in, and to the premisses.

18 Whether when any man or woman is in passing out of this life, the Bell be tolled to moue the people to praye for the sicke person, especiallye in all places where the sicke person dwelleth neare vnto the Church? And whether after the time of his or hir passing out of this worlde, there be any more ringing than one shorte peale before the buriall, and another shorte peale after the buriall, without anye other superfluous or superstitious ringing, and whether on all Saints day at Euening prayer, there be any ringing at all, or any other superstitious ceremony vsed, tending to the maintenaunce of Popishe Purgatorie, or of Prayer for the dead, and who they be that vse the same? And whether there be any ringing or knolling of Bels on Sondayes or Holidayes, betweene Morning Prayer, and the Letany, or in any time of the Common Prayer, reading of the Homilies, or of Preaching, except one Bel in conuenient time, to be rong or tolled before the Sermon, or whether any other ringing be vsed vpon Saints euens, or Festiuall days, sauing to Common prayer, and that without excesse: and who doe ring or knoll otherwise.

19 Whether your Parson, Vicar or Curate, doe serue any more than one Cure, and whether that he haue licence thereunto by me the Ordinarie.

20 Whether any doe preach, declare, or speake any thing in derogation of the Booke of Common Prayer, whiche is set forth by the Lawes of this Realme, dispraysing the same, or any thing therein conteined.

21 Whether any popish Priests (either going as priests, or disguised in other apparell, or altering their names, for any cause) or any other, are vnnaugate persons, misliuers, or

prayers of true Religion, or of the Ministers of the same, or are suche that do not minister or frequent Common Prayer now vsed, nor communicate at times appointed by the law and do resorte secretly or openly, into youre parishe, and to whome, and of whome they be receyued, harboured and relieued, and what be their true names and surnames, and by what names they are called.

22 Whether your own Parson, Vicar, or Curate, be any common resorter to open Games, Playes, or Assemblies whatsoeuer (in ciuil causes:) or doe kepe or suffer to be kept in his Parsonage, Vicarage, or other his dwelling house, any Alehouse, Tipling house, or Tauerne: or that he doe or haue kepte any suspected woman in his house: or that he being vnmaried doth kepe any woman in his house vnder the age of lx. yeres, except their Daughter, Mother, Aunte, Sister, or Neece, and those of good and honest name: or whether he himselfe be any haunter of Alehouses, Tauernes, or suspected places, an hunter, hawker, dicer, carder, swearer, or any otherwise do giue euill example of life, whereby the worde of God and the forme of Religion nowe vsed by the lawes of Englande, is or may be any way euill spoken of: And generallye, whether he behaue not himselfe, soberly, godly, and honest, as becommeth a Minister of Gods moste holy worde.

23 Whether your Parson or Vicar be resident and dwel continually vpon his benefice, doing his dutie in preaching, reading, and ministring the Sacraments: and whether he kepe hospitalitie according as his liuing will extende: and whether his houses and Chauncels be wel repayred and vpholden.

24 Whether such your Parson or Vicar as is not resident, neither kepeth hospitalitie, doe releeue his poore Parishioners, and what he giueth yearely to them: and if he be not resident, and may dispend yerely twentie pounds or aboue, either in my Diocesse or elsewhere, whether then he do distribute euerie yeare among his poore Parishioners, at the

tenth part of the fruites of his benefices where he is not resident.

25 Whether any Minister or Priest presented to anye benefice within this Dioceese, haue couenaunted, promised, or practised, to, or with the Patrone thereof, or anye other person or persons, that had the Aduousion, or gifte of the same Benefice, or with any other perso or persons, on his or their behalfe, to giue to his friend any summe of ready money, or money worth, for presenting him to the same Benefice: or haue offered by promise or bonde, any lease, eyther of the whole benefice, limiting the rent farre vnder the iuste value, or of the Pansion house, glebelandes, or any portion of the Tithes and Fruites of the sayde benefice, receiuing little or nothing therefor, either suffering the Patrone that presented him, or any other person, who furthered him, to saue his owne Tithes within suche your benefice, free vnto himselfe: or else hath granted some perely portion or other perely commoditie to him, his childe, seruant or friende, for preferring him to the same Benefice: or otherwise hath suffered him to make a gaine, by any calouree, deceite, or symoniacall compacte, in bestowing the saide benefice.

26 Whether the people of your parishe, especiallye housholders, hauyng no lawfull excuse to be absent, do faithfully and diligently endeuour themselues, to resort with their children and seruauntes to their parishe Churche or Chappel, or such vsuall place where Common Prayer is lawfully to be vsed, vpon the Sondayes and Holidayes: and then, and there doe abide orderly and soberly, during the time of the Common Prayer, Homilies, Sermons & other seruice of God, there to be vsed, reuerently, and deuoutely, giuing themselues to the hearing and exercise thereof: and who they be that negligently, or wilfully absent themselues or come very late to the Churche vpon the Sondayes especiallye, or that walke, talke, or otherwise vnreuerentlye behaue themselues in the Church, or vse any gaming or passtime abroad, or in house, or sitte in the stretes, or Churchyarde, or in any

Tauerne

Taueme or Alehouse vpon the Sonday or other Holidaye in the time of Common Prayer, Sermons, or reading of the Homilies either before none or after none.

27 Whether the forfaiture of twelue pence for euery such offence appointed by a statute made in the first yeare of the Quenes Maiesties raigne, be leuied and taken according to the same Statute, by the Churchwardens, of euery person that so offendeth, and by them be put to the vse of the parish, and if it be not, by whose default it is not leuied, and not so bestowed.

28 Whether ther be with you any Inkepers, Alewiues, Victuallers, or Tiplers, that suffer or doe admitte any person or persons in theyr houses to eate, drinke, or play at the Cardes, Tables, or such like gemes in the time of common Prayer, or Sermon, on the Sondayes or Holidayes: and whether there be anye shop sette open on Sondayes or Holidayes: or whether there be any Butchers, or others, that commonly vse to sell meate or other thinges in the time of Common Prayer, Preaching, or reading of the Homilies: and whether in any Faires with you, or common Markets, falling vpon the Sonday, there be shewing of anye wares, before Morning Prayer be done: and whether any Markets be vsed or suffered in your Churchyardes.

29 Whether the Churchwardens of the laste yeare haue giuen to the Parishe a iuste accompte, of the Church goods and rents that were committed to their charge, according to the custome that hath bene aforetime vsed, and what Church goods they, or any other haue solde, and to whome: and whether to the profite of youre Churche or no: and what hathe bene done with the money there of comming.

30 Whether the Scholemaisters whiche teache wythin youre Parishe either openly or priuately, in anye Noble or Gentlemans house, or in anye other place with you, be of good and sincere Religion and conuersation, and be diligent in teaching and bringing vp of Youth: and whether they be examined, allowed, and licenced by the Ordinarie or his

ministers, in that behalfe: whether they teach the Grammer set forth by King Henry the. 8. of noble memorie, and none other, whether they teach any thing contrary to the order of Religion, now established by publike authoritie: & whether they teache not their Scholliers the Catechisme in Latine, lately set forth, and suche sentences of Scripture, as shall be most expedient and meete to moue them to the loue and due reuerence of Gods true religion, nowe truly set forth by the Quenes Maiesties authoritie, and to induce the to all godlinesse and honest conuersation, and what be the names and surnames of al such Scholemaisters and teachers of youth within your Parish, as wel of suche as teache publikely, as those that teach in the houses of Noble men, Gentlemen or other priuate men.

31 Whether there be any among you that vse Sorcerie or Witchcraft, or that be suspected of the same: and whether any vse any charmes, or vnlawfull prayers, or inuocations, in Latine or otherwise, and namely, Midwiues, in the time of womens trauaile of childe whether any do resorte to any suche for help and counsell, and what be their names.

32 Whether there be any in your Parish, or haue bene, that haue married within the degrees of affinitie, or consanguinitie, by the lawes of God forbidden, and so set oute for admonition, in a Table now appointed to be fixed in euery Parishe Church, within this Diocesse: or whether any that being diuorced or separated for suche cause doe, yet notwithstanding cohabite & kepe copany stil together: or whether any that being maried without those degrées haue vnlawfully forsaken their wiues, or husbands, & maryed others: And whether there be with you any man that hath two wiues, or any woman that hath two husbandes, or any that being diuorced or separated a sunder haue marryed any: or whether there be any maryed that haue made precontractes: any that haue made priuie or secrete contracts: any that haue maried or contracted themselues without the consent of their Parents, tutors, or Gouernors: any that haue maryed without

Banes,

lanes, thrice solempnely asked. Any couples maryed that liue not togither, but slanderously liue apart: Any that haue maryed out of the Parish Church, where they ought not to haue solemnized their mariage.

33 Whether your Minister & Churchwardens haue suffred any Lords of Mis-rule, or Sommer Lords or Ladies, or any disguised persons in Christmasse, or at May-games, or Morrice Dauncers, or at any other times, to come vnreuerently into the Church or Church-yarde, and there to daunce or play anye vnsemly parts, with scoffes, iests, wanton gestures, or ribalde talke, namely, in the time of common Prayer: & what they be that commit such disorder, or accompany, or maintaine them.

34 Generally, whether there be amōg you, or haue bin since my last Visitation, any notorious euil liuers, or anye suspected of any notorious sin, fault, or crime, to the offence of Christian people, or any that stubburnely refuse to conforme themselues to vnitie & godly religion, now established by publique authoritie: or any that breedeth abroad rumors of the alteration of the same: or finally, any such whiche deserue to be punished by Ecclesiasticall discipline, and are not particularly specified in the Interrogatories before.

The Tenour of the Othe, ministred to the *Church-wardens and Sworn-men.*

YE shal sweare by almightie God, that ye shal diligently consider all and euerye the Articles giuen to you in charge, and make a true answere to the same in writing, presenting al and euery suche person and persons dwelling within your parishe, as haue committed any offence or fault, or made any default mentioned in any of the same Articles, or whych are vehemētly suspected or defamed of any such offence, fault, or default: wherein ye shal not present any person or persons of any euil wil, malice, or hatred contrary to the truth, nor shal for loue, fauour, meede, dreade, or any corrupt affection spare to present any that be offēders suspected, or defamed in any of these cases, but shal doe vprightly, as men hauing the feare of God before their eyes, & desirous to maintaine Vertue, & suppresse Vice. *So God helpe you.*